



The Phenomenon of Religion Conversion in Praya, Central Lombok, West Nusa Tenggara

I Nyoman Murba Widana

Lecturer at STAHN Gde Pudja Mataram, Indonesia

Publication History

Received: 5 January 2017

Accepted: 4 February 2017

Published: 1 March 2017

Citation

I Nyoman Murba Widana. The Phenomenon of Religion Conversion in Praya, Central Lombok, West Nusa Tenggara. *Discovery*, 2017, 53(255), 217-223

Publication License



© The Author(s) 2017. Open Access. This article is licensed under a [Creative Commons Attribution License 4.0 \(CC BY 4.0\)](https://creativecommons.org/licenses/by/4.0/).

General Note



Article is recommended to print as color digital version in recycled paper.

ABSTRACT

Religion conversion often occurs in pluralistic countries such as Indonesia. It can be seen in Praya, Central Lombok, many of them did conversion because of several reasons. They converted to Islam because of marriage, attempts positions, solicitation, and economic reasons. The most powerful reason the conversion is about marriage, where the men were Hindu when mating with the female Muslim, will convert to Islam. Here, the husband who follow the religion of the wife. Of the people who have switched religion, there are some negative effects happened, such as family relationships become distant, the communications space is very limited, and some other things that if left untreated will have an impact socially.

Keywords: religion conversion, Praya, Hindu, Islam.

I Nyoman Murba Widana,
The Phenomenon of Religion Conversion in Praya, Central Lombok, West Nusa Tenggara,
Discovery, 2017, 53(255), 217-223,

1. INTRODUCTION

Religion conversion is a phenomenon that surfaced as part of the changes in the system of beliefs held by religious followers. In the perspective of individual, religious conversion is a phenomenon associated with changes in ideology held which is backed by many factors. Background factors of religion conversion can be internal factors and external factors. Internal factors are factor that comes from within the individual who converted in accordance with certain beliefs. These factors are generally grown from the individual conscience to change her faith and embrace the new creed according to which he believed. The internal factors may be the awareness that arises in individuals based on the results of contemplation or other activities that raise awareness of individuals.

External factors that become the background of religion conversion is generally associated with influences coming from outside of the individual. This influence can occur because through the process of mating, calls from other people who embrace different religions to him, it can also occur because of seeing religious activities performed by people of different religions to him, or it can occur due to read / see doctrines teachings of other religions through the media or other sources of information that can inspire the hearts of individuals. In connection with the effects caused by the solicitation of other faiths seem to have very little opportunities because it has been governed by legislation which does not give an opportunity to people of a particular religion to influence other people of different religions to come to embrace religion.

In this regard, in order to equalize the sight of her faith can occur through religious conversion, the wife candidate follows the religion professed by her husband or vice versa husband candidate follows the religion professed by his future wife. The case is in practice found in social life as part of an effort to equalize the system of beliefs held by the candidate pair of husband and wife. Although it is common practice among people who do intermarriage, but the conversions performed by either a husband or a wife should not be backed by force, in this case those who perform religious conversion is based on the thought and conscience are filled with sincerity.

With regard to the religious conversion that has been overshadowed by the influence of the media is an event that recently often happens because they are doing the religious conversion gain knowledge of religious doctrine presented by some media. As for the media which often provide a program with regard to religious doctrines such as television, radio, print, and internet media. Television media gives a presentation on religious doctrine is packed into a variety of events such as the pulpit religion, religious dialogue, religious talk shows and other events. Radio presents the events concerning religious doctrines is similar to that carried out by the television media only more weighted on the aspect of words rather than through media images presented. Printed media serving religious doctrine is generally in the form of a rubric or column in a particular day. Internet media is a relatively new medium in displaying religious doctrine. Media is displaying religious doctrines packed in a box. Judging from the media spreading internet media is the most extensive range of cruising in providing information relating to religious doctrines in comparison with other media. Besides, its time in terms of internet media has the power so long as it provides the media 24 hours a day to broadcast information relating to religious doctrines.

2. DISCUSSION

2.1. The lack of access for Strategic Position for Minorities

With the enactment of the regional autonomy law will bring a very significant impact in Central Lombok regency against the order of social life, culture, and religion, especially in the society of Praya in Central Lombok West Nusa Tenggara Province. Majority religious groups who were the original inhabitants of locals occupy important positions in managing government regulations. The religion that the majority of the indigenous people in Praya Central Lombok district have a chance is very dominant in obtaining privileges, including the system of government bureaucracy. From the observation of the first strategic position always held by not a son of the region after the regional autonomy that is not a native son slowly shifted his position. In this regard, human resources are not actually native area is still competitive and have a good working reputation if not a native son feel heavy enough to occupy important positions in government agencies in Central Lombok regency, West Nusa Tenggara Province. As expressions of Dewa Bonha Parwatha as a teacher of SMA Negeri I Mantang whose excerpt of the interview as follows:

In the era of regional autonomy we have to know ourselves, although I opted as candidates for the principal, I am pessimistic people of Bali especially me to be appointed head of the school considering the conditions are like this "(interview, 2016).

Based on the expression conveyed by the informant above it can be revealed that Hindus in Praya Central Lombok experienced a difficulty to be able to occupy strategic positions in the era of regional autonomy which native people definitely cutting edge. Therefore, a sense of justice to expect as the fourth principle of the Pancasila is very difficult to put into practice. It is in fact quite contrary to Pancasila and the Constitution of 1945. This is not in accordance with what is expressed by Bung Karno about the human rights. Just and civilized humanity demand that the dignity of every Indonesian, without distinguishing between rich and poor, creed, race, male or female respected in humanity. Human rights formulate the elements which should be considered sacred if we really want to respect human dignity.

In line with the facts that occurred in Central Lombok regency especially in Praya, arising change of government bureaucratic system of regional autonomy also resulted in the loss of the award to someone who has a reputation of achievement and good work. In response to these kinds of problems can be people who work reluctantly as it does not violate the provisions in force as a result of their work is not wholeheartedly because achieving the same not only impressed not awarded. This is because the majority religion that always set aside a minority is not on achievement but on the majority.

Given the difficulty of being officials then there is the argument that the conversion will be allowed to occupy important positions in the institution, in this case can be exemplified Haji Mohammed Made Praya who successfully served the Public Authorities in Central Lombok regency. He is a smart person with the shift of confidence will facilitate achieving his dream to positions because the majority religion is still a determinant. From this incident is certainly for those who prioritize positions / careers usually they no longer think that religion is number one but a position for the sake of fame. Natural religious pluralism while the majorities still have a major influence on numerous fronts.

Indonesia is famous for a multicultural country, religion, language, culture, ethnicity, race, ethnicity and class. This sort of thing indicates the cultural diversity of the nation in the shade of the republic of Indonesia. Central Lombok regency consisting of the District and more villages with a population that is multi-ethnic as Hindu, Muslim, Christian, and Catholic and ethnic Balinese, Javanese, Bugis, Sumbawa, Bima and Sasak occurs a mixing. This is similar to what is revealed in natural resources (Natural resources) and also has abundant cultural resources that have various patterns (Koentjaraningrat, 1988).

Religious life in Central Lombok highly multi reflects the fact plurality law (legal plurality), which is generally interpreted as legal institutions coexist (co-existence) and social life (social field) in a social life (social field), or situation to explain the existence of two or more systems of social control (social control) in the areas of social life (Griffiths, 1986: 1), or describes a situation in which two or more legal systems interact in a social life (Hooker, 1975: 3), or a condition where more than one legal system and institutions work side by side in activities and relationships within a community (Nurjaya 2016: 3).

From multi religion which incidentally the location where creativity together in one school, for example, one office, one workplace, meet every day, communication, intimacy, relationships of this sort of thing sometimes lead to the existence of a situation that will lead to fall in love for the young couple of different religions so that it will spur towards religious conversion. What is the Conversion? Religion conversion: According to the etymology, religious conversion comes from the word that means the conversion, repentance, moved, and changed (the religion). In the English, conversion means changing from one religion to another.

William James explained about religion conversion using words as : *to be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self-hither divide and consciously right superior and happy, in consequence of its former hold upon religious and realities.*

Religion conversion is a state that a person or group of people proselytized / belief or changed from the old religion and entered into a new religious believers. In this case the question is ethnic Balinese Hindus who live in Praya, Central Lombok who converted to the faith / belief of Hinduism to Islam.

2.2. The Reasons of Religion Conversion

Religious conversion experienced by Balinese Hindus ethnic that lives in Central Lombok is caused by two factors: the factor of the self and external factors. Both of these things that affect the movement of confidence / trust that afflicts Balinese Hindus ethnic in Central Lombok regency. Conversions that occur from within one-self form an awareness to hold a transformation caused by the decision of an individual based on personal considerations. Factors that occurred from the outside (exogenous origin), the process changes that come from outside or groups so that they can master the consciousness of the person or group concerned.

In accordance with Law No. 1, 1974, Article 1 states that marriage is a bond outwardly and inwardly as husband and wife with the intention to form a family (household) a happy and lasting based on the Almighty God. From this article it appears that marriage is an inner and outer bond between a woman with a man who will enter into marriage in Hindu concept *grehasta*. Success in the *grehasta* is marked by love each other, cooperate with each other, love each other, and help each other in the activities of marriage. That the marriage (*Grehasta*) can be responsible for its validity must be done according to the law of religion or belief and registered under the Act and regulations.

Responding to the incident / problem that occurred on Hindus in Central Lombok is not as easy as what is written in the Law of the marriage. An example that occurs is a Muslim with Hindus in Central Lombok regency loves each other; the woman is Moslem while the man is Hindu. They got married, but his wife follow her husband is considered unusual, otherwise Moslem woman and Hindu man that marry, then the husband follow his wife religion is considered normal. This is what the events that occur naturally injustice.

Hans Kung argued that the role of religion is still influential in a variety of human life in which the life side intersects with human rights. When an "interpretation" of these teachings is not in accordance with human rights, it will cause a problem among their value. It is because of some religious doctrine contains elements of discrimination against the rights and freedoms of individuals are the primary concern of human rights. For example, there are teachings of the religion forbids its followers to convert. Whereas in these rights have been secured and recognized in international human rights.

Although there is the marriage law but in this case there is not a lot of role even though women and men of different religions who love each other anyway in Central Lombok regency, the majority religion it still profitable. From interviews conducted to people who live in BTN Bermis, Leneng Village, it could be got the information as follows.

"Balinese Hindus Ethnic who marries a Muslim Sasak people must surely going to leave Hinduism and converted to Islam both male and female Hindu certainly late, until it's been more than 13 families who converted to Islam. Instead there hasn't been sasak Moslem converted into Hindu in Central Lombok "(Interview 31 July 2016)

Based on the above expression interviewee revealed that Balinese Hindu ethnic domiciled in Central Lombok experiencing fading due to religious beliefs the majority showed a stronger identity. Though Bali has a strong belief that *purusa* main staple in the family, but in fact in Central Lombok is no longer valid. Surprisingly, after Balinese Hindu ethnic religion is the craft prayers switch greatly increased. It is because the doctrine is pervasive on him or anything else. Moreover, he said, the new religion espoused practically considered an unnecessary expense ceremony, there was no difference in terms of caste and religion are very promising new heaven.

From the above informant's statement, it can be seen that the understanding about Hindu religion of Balinese ethnic may be quite weak, but the understanding of religion is a major foundation in someone's *Sradha* when the thought become decisive and a leader in his life. An understanding of the Hindu religion is very weak, so it is an easy target for conversion. With the lack of understanding of religion, of course, one would be hard to dialogue well with others, either formally or informally. Though the dialogue is very important and it is not uncommon Hindu beliefs questioned by other people. Hindus need to learn from past events, for example, the collapse of the Majapahit Hindu empire because of the inability to dialogue with other people, namely Islam thus they were converted to Islam.

Until now, 13 families from Balinese Hindus ethnic who converted to Islam are all civil servants. The men of 13 Hindu family who works as a police officer, namely Sunirya, Suarta Gusti Made Rai, and two students, one is BRI employees namely Wayan Domia, 1 health employee, one entrepreneur and one junior high school teacher namely Jurang Jaler. If it is calculated there are 70 people. These Balinese Hindu ethnic who have married are already rank / income, whereas Muslim women are almost entirely not work in government institutions. From here proves how strong the influence of Islamic women can affect men of Hindu Bali ethnic in Central Lombok. Judging from the daily life of children who are Muslims are very used to saying his greetings themselves, sometimes greeting is delivered to the people who are not the same religion because they usually do that. Instead, only Balinese Hindu ethnic who live in urban area are used to saying Hindu greeting (*Om Swastyastu*), while Balinese Hindu ethnic who live in the rural areas are not.

In line with the case submitted by the informant above are true. In fact, in the Hindu doctrine that refers to the sacred Vedas library revealed as follows:

*Ye tu eta dabhyasayanto Nanutisthanti me matam,
Sarva-jnana-vimudhamstan Viddhinastana cetasaḥ.*
(Bhagawad Gita III-32)

Those who denounce the doctrine, and does not follow it, in fact they are confused, callous and lose belief.

From this sloka known that how can cling to religious teachings in order not to get confused and have a strong belief, that is not easily converted and considers religion a mere toy. Hindu which refers to the dharma is the way to go to heaven; as well as a boat, is actually a tool for people to sail the seas. It is like the sun rises eliminate dark world and so is people who do dharma that can destroy every kind of sin.

The virtue of dharma is actually the source of the arrival of happiness to those who practice it; anyway dharma is the protection of those who have knowledge; it is strongly said that only dharma can melt sin. People who do not wavering and confused, even its kindness remains firm cannot easily turn away from religion practiced before. People who has wide knowledge said that they will not cause the relatives and friends become sad though they must venture to ask for alms to continue their life (Kajeng et al, 2005: 15).

Hindus in Praya, Central Lombok haven't been taught about religion yet like any other people particularly outside of school lessons. It causes the lack of understanding about Hindu itself. Therefore, PHDI should be responsive to matters relating to belief, in this case the Hindu religion. Seeing Islam, almost every time there is in study of the Qur'an, as well as Christians, Catholics every week there is stabilization of their religious teachings that it reinforces their belief in their religion.

Hindu Bali Ethnic in Central Lombok is slightly experiencing fading identity. Moslem children are very well versed with the greeting of Islam, and attributes such as the headscarf, cap, are accustomed since childhood, reading the Qur'an and equipped with the term Pildacil that young preacher, nearly all schools have these activities. The basic of education which is highly influential in the education of one's personal family is at home. The personality of a child will grow and develop in the atmosphere and it is certain that the household environment of their parents will participate actively shaping the character of their children. According to Saipul, since early age, children should be familiarized with reading Qur'an in their house. They even brought a special teacher of the Koran, so that children become accustomed. According to the advisory SSG Praya revealed:

"A preliminary overview of what is described above; the tangled threads of the dynamics of ethnic Hindu Bali in Lombok have ups and downs, both in terms of quantity (amount) as well as in terms of quality. The number of adherents of Bali ethnic in Central Lombok is slightly decreased due to several things, namely displacement persists because majority of Hindu Bali ethnic in Central Lombok are civil servants, police, military and employees of state enterprises, when a mutation happened or retire, most of them are choosing to return home to Bali" (interview, 2016).

In addition to the factors of marriage as part of assimilation, it cannot be denied that daily interaction and communication can also lead to an agreement. The consequences in case of a marriage between a Hindu woman with a male Muslim, Hindu women of Bali ethnic have certainly follow the religion of her husband. Likewise, male Hindus who marry Islamic women take great tendency to follow the religion of Islamic women. Much more specifically, that tendency as above occurs because the strength of their Islam's identity with all understanding and attributes that have been embedded so strong like militancy and fanaticism.

2.3. The Relationship of Hindu People before and After Conversion

The Hindu community in the city of Praya Central Lombok regency addressing the relationship before and after the converted seemingly ordinary, it means not too significant. The implementation is Hindu community in particular receive and they do not seem much different than before. Of course, efforts must have previously been attempted, but it was not yet optimally. The proof is that many Hindus who converted to Islam. An example Gusti, an undergraduate schooled in Bali lingering from Bali have different beliefs but earlier there is a feeling of disappointment from his parents, but after a long time do not seem too concerned with the incident.

Another example is from a son of a police officer named Sarjana who experienced religion conversion from his parents' religion, but his parents still treat their son normally though they have different religion. It is also happened to Made Budiasa, his son experienced religion conversion, and he looks like other people as usual but when the researcher interviewed him, he revealed:

"Rice has become porridge, pity my daughter, she foraging and treated very badly, sometimes beaten and when she worked in Praya, yet payday told to cash receipt by a husband who was obviously unhappy. Now my daughter is in Batam, may be married to Westerners. Still she is my child "(interview 16 June 2016).

From informant statements above, it can be drawn that relationship between children and parents are still good. However, it is felt at all their fundamental difference with religion conversion, a sense of happiness in the family is very less. For example, it used to pray together to the temple or shrine, but now there are barriers that limit happiness, so a sense of family is no distance.

Communication is one of the most popular terms in human life. In a family, of course, the relationship of communication implemented throughout the human is normal and realize humans are also social creatures, because interactions among the remains necessary. From the above incident is part of everyday human life only because of the religion conversion certainly diminished what was once the family has now moved one fixed communication only if such communication leads to happiness or vice versa. Normal human beings always communicate their thoughts and feelings. The reason why do people communicate intensively is communication to establish social contact with people around them, and to influence other people to feel, think, or behave as desired (Mulyana in Edi Santoso et al, 2009: 3).

"Ketut Sudiawan was very disappointed that her daughter was rushed and was married without parental consent. Both parents were not given the opportunity to ask her and regarded as only animals. Until now I am still angry at my child itself who is not filial. The silence I feel. In the past we had *tirtayatra* together, but now we cannot "(Interview 27 July 2016).

From informant expression above, it can be seen that communication has not been good considering how and ethics are not applied, so that the communication has not been good. The disappointment cannot be eliminated. That's the reality, let alone intimacy between children and parents when *tirtayatra* is still felt, but now it is less likely because they have a different religion. For Hindus, the sacred journey is usual. In West Nusa Tenggara there are many temples on the island of Lombok to Sumbawa, Dompu and Bima that can be visited.

Central Lombok consists of various religions, races, tribes and ethnic and each is governed by religious institutions. In the social relation implies that there is a relationship between individual persons (individual to individual) or between groups into the larger social system. Earlier, the communication relationship keep running but it is considered very painful that parents whose children converts, even when the wife of pak Wayan Domia originally converted to Hindu, but after their children become SMP and SMA, his wife back to Islam and her husband follows her, and finally all of that family converted to Islam but no longer after that the husband dies.

The conversation that researchers do to Mr. Tari about the reason why Mr. Siki leaving his religion and switch to the new religion of Islam, after being asked why he converted his religion, he said that he is already old and lazy to return to Bali and his also wife and all children convert to Islam. (Interview, May 27, 2015)

From the description above, it can be said that the reason the family had converted to Islam and lazy to return home (Bali). Talking about religion conversion, it cannot be imposed because it is their right. But in the Hindu concept, there should be no reason to return home once in a while to remember ancestors. Systems in Bali are still strong that a boy as *purusa* who is given a mandate to preserve the relationship of the Tri Hita Karana. Looking at this kind of assimilation cannot be inevitable that acculturation occurs. Siki who used to be diligent go to temple but now he left the temple and go to the mosque.

Previous relationship which is very familiar with the Hindus can be done at the time of mutual cooperation, so that the temple ceremony occurred intimacy of family connections, but with the conversion of Wayan Siki certainly it is not the same relationship anymore. It is also increasingly rarely seen. So, generally it can be seen that if religion conversion happens would be faced with a new problem. For example, they had never and now they have to Koran or otherwise they are now being taught the Koran but previously they had taught *Trisandya*. These changes occur because Siki has different backgrounds so that there is inevitable relationship between cultures. Certainly, the effect of it will make a behavior change and culture so that there will be the color of two differences.

Anthropologically, conflict is a social phenomenon that cannot be avoided in public life, especially in the life of a pluralistic society such as in Central Lombok regency, West Nusa Tenggara Province. However, in Hindu seeks conflict should not happen

because it is required a restraint so everything should be resolved peacefully and full of wisdom. Thus, the atmosphere will be more conducive to strengthening social cohesion in a common life.

3. CONCLUSION

The occurrence of religious conversions among Hindus in Central Lombok is caused by several factors. The first factor within (internal) and the second from outside factors (external). From the internal factor is their desire to switch beliefs because the association factor that brings the familiarity that make the desire deeper. This occurs because many of them fall in love with the opposite sex that occur mostly Hindu marriage so that proselytized for their wish to leave their previous religion and entering a new religion. External factor is caused by the invitation of the other parties, such as the notion easier the rank or position after switching religions, their promiscuity factor due to circumstances that are forced to leave the religion because of the pressure and economic factors.

The relationship among Hindus before and after converted in Central Lombok regency is experiencing drastic changes. Before the conversion, they are familiar in the association, because at any time, such as during *pujawali* they always active in the temple. Their mutual cooperation and eat together, pray together, and vent are done well with each other. However, after converting religion and leaving previous religion, all activities as before are not occurred and the relationship even further. For those who left Hinduism seems a little embarrassed at Hindu friend when Hindus themselves seem like usual although they feel sad.

REFERENCES

1. Bakker, J.W.M. 1984. *Filsapat kebudayaan: Sebuah Pengantar*. Yogyakarta: Kanisius.
2. Geertz, Clifford. 1973, *The Interpretation of Cultures*, New York Basic Books, Inc, Publishers.ial Law.
3. Griffiths, John (1986), 'What is Legal Pluralism', Journal of Legal Pluralism and Unoffic.
4. Hall, Stuart, 1990, 'Cultural Identity and Diaspora' in J, Rutherford (ed.) *Identity: Community, Culture and Difference*, London: Lawrence & Wishart.
5. Koentjaraningrat. 1990, *Sejarah Teori Antropologi II*, Jakarta: UI Press.
6. Magnis Suseno, 2016, 'Peranan Agama dalam Membangun Peradaban Bangsa Indonesia' (Berupa makalah.)
7. Nurjaya, I Nyoman, 2016. 'Reorientasi Paradigma Pembangunan Hukum Nasional dalam Masyarakat Multi Kultural'. Makalah dalam seminar Nasional Jurusan Hukum STAHN Gde Pudja mataram.
8. Santoso Edi dkk, 2009. *Teori Komunikasi*. Graha Ilmu. Yogyakarta.
9. Schwartz.J, 1996. *Berpikir menjadi sukses*. Bina pura aksara. Jakarta.
10. Yin, Robert K. 2004. *Studi Kasus Desain & Metode*. Terjemahan Djauzi Mudzakir. Jakarta: PT Raja Grafindo Persada.